

National Catholic Alumni Federation

EDWARD S. DORE

President of National Catholic Alumni Federation

Reprinted from the QUARTERLY BULLETIN of the International Federation of Catholic Alumnae, September, 1925.

THE first general conference of individuals actively engaged in collegiate alumni work in American educational institutions met in Columbus, Ohio, in February, 1913. About twenty-five men attended, representing the alumni associations of various non-Catholic American colleges and universities and the "Association of Alumni Secretaries" was formed for the purpose of bringing together for mutual helpful discussion men who were active in college or university alumni affairs among the secular colleges of the country. The "Alumni Secretaries Association," as it is now called, was the outcome of that 1913 conference and now embraces alumni associations of Columbia, Yale, Cornell, Chicago, California, Michigan, Illinois, Western Reserve, Vanderbilt, Virginia, Notre Dame, and other universities.

The Association has had annual conferences every year since its organization in 1913 and has issued for the benefit of those interested in alumni work "*The Manual of Alumni Work*" (Ithaca, 1924).

In November, 1914, the International Federation of Catholic Alumnae was founded for the purpose of uniting the various Catholic alumnae associations to uphold the ideals of Catholic womanhood and to extend the influence of Catholic education, literature, and social work. It is not necessary here to speak of the splendid achievements in furthering these purposes of this Alumnae Federation. In 1924, I am informed that it embraced 455 colleges and preparatory schools, representing 60,000 trained women, active members of the Federation. Through its department of education, literature, and social work it has built a splendid monument to the energy, intelligence and the zeal of its founders, officers, and members.

In 1919 the Association of Alumnae Secretaries, embracing the Alumnae representatives of eleven non-Cath-

olic colleges and universities for the education of women, was established. This association now embraces twenty alumnae associations of American colleges and universities. At the Cleveland conference in 1923 the Association of Alumnae Secretaries gave up its separate organization and merged with the Alumnae Secretaries Association, but for the purpose of discussing problems peculiar to women's colleges, a meeting of alumnae secretaries is held each year as a part of the joint conference program.

Recently at Essen, Germany, the Union of German Catholic Scholars closed its convention. While this Union is not specifically one of alumni associations, its aim is to unite students in professional schools and Catholic university men for the general purpose of advancing the philosophical and social ideas of the Faith and it seeks practical ways and means for furthering the cooperation of scholars and the general public.

CATHOLIC ALUMNI ORGANIZATION

There are about seventy-five Catholic colleges and universities in the United States for the education of men. The aggregate of the alumni of these institutions is estimated to be about 240,000. Despite the example set by the alumni associations of the non-Catholic colleges for men and for women and the more potent example of the International Catholic Alumnae Federation, there has been, up to the present time, no intercollegiate alumni association of the men's Catholic colleges and universities in the country. In February of this year, however, representatives of the following alumni associations met in New York for the purpose of founding a national Catholic alumni body: Notre Dame University, Villanova College, Holy Cross College, Georgetown University, Fordham University, Mt. St. Mary's College, Boston College, St. Francis Xavier, St. John's College, St. Francis College (Brooklyn), and Manhattan College. As a result of this meeting and subsequent conferences, the National Catholic Alumni Association was founded early in 1925. This new organization is formed for the purpose of furthering the educational, social, spiritual, and intellectual objects for the attainment of which our Cath-

olic colleges and universities are founded and maintained. It aims to carry such ideals more actively into the post graduate lives of our alumni by affording them a common agency through which they can unitedly do something to further those ideals.

The Federation will attempt to utilize and organize the intellectual product of our men's colleges. At its meetings, conferences, and conventions, for the first time in our country, alumni of divers Catholic colleges and universities will meet to discuss the problems that are common to all their respective alumni associations, and to the colleges and universities they represent. Obviously, such conferences will afford broader opportunities, both for collegiate and alumni association growth and development, than any of the several alumni associations can themselves separately offer or afford.

If the Federation achieves nothing else, it must, of necessity, have a beneficial effect on the organization of the respective alumni associations affiliated with it, and, by necessary result, on the colleges they represent. Organized alumni work for the college or university is of comparatively recent date anywhere in America. Prior to the opening of the Twentieth Century, not more than a handful of American colleges had an organized alumni association, a full time alumni secretary, or a staff of alumni workers. Since that period, there is scarcely a college, particularly among the secular colleges, that has not made definite efforts to organize its alumni office, so that some responsible person or persons were placed in charge of the important work of continuing contact with the graduate student and keeping alive and active his interest in alma mater. In this respect, it must be confessed that our Catholic alumni associations have not, as a body, kept apace with the current progress in alumni work.

Undoubtedly, the Association of Alumni Secretaries has been a potent force making for the healthy growth of the alumni associations belonging to it. The problems in one alumni office are in reality common to all, yet the ways and means of meeting these problems, and, in some cases, even the concept of the desirability and necessity of meeting them, varied from zero to one hundred per cent. of effectiveness. When, however, representatives of colleges

affiliated with the Alumni Secretaries Association or the International Federation of Catholic Alumnae met at common conferences to discuss their affairs, the success of various associations and their methods for achieving that success were powerful influences urging the representatives of other colleges to arouse themselves and their associates and "to go and do likewise."

Many alumni associations exist only on paper. They scarcely function at all, either for their own association, their college, or any other object. Others are annual banqueting bodies, as this is the only function they perform. Still others have developed into active alumni organizations, with a permanent secretary, a staff of workers, an alumni employment bureau, an alumni magazine—in short, an effective means of keeping alive the contact with the graduate student and holding his interest in his college and its affairs.

VALUE OF FEDERATION TO COLLEGE AND ALUMNI ASSOCIATIONS

Let the executives of our colleges and universities ponder the value to their own alumni association: of frequent contact, through a national federation, with active, energetic, well-organized alumni units of the constant interchange of ideas and methods; of the incentive, the emulation, the inspiration that such frequent contact will engender. Let them consider what would be the value of their alumni and college of fruitful discussions among the active representatives of our colleges at conferences and conventions on such topics as: The Ideal Alumni Organization; The Aims and Equipment of the Alumni Office; Financing the Association; Alumni Reunions; Alumni and Their Relation to the Student Body; Alumni and College Publicity and Its Relation to the Daily Press; Alumni and Student Employment; The Alumni Publication, Its Material, Style, Advertising, Subscription Plans; Alumni and College Budgets; College Endowment Through Insurance; Interesting the High School Student in Higher Education; National Legislation and Higher Education; The Bond Between University Men and Professional Students.

Can any alert and intelligent representative of an alumni

organization attend national conferences and learn the ideas, the views, the trials, and the success of other alumni associations and not go back to his own association and his own college filled with inspiration and aroused to a new sense of responsibility and activity? One may, hazard, for example, the conjecture that "College Endowment, Through Insurance" is a topic that has not so much as been mentioned in many alumni associations. Yet, in others, it is beginning to be appraised as a great step forward in the solution of the financial problem of the American universities.

But the above suggests but one avenue of activity for our Federation.

INTEREST IN HIGHER CATHOLIC EDUCATION: AIMS OF FEDERATION

One of its immediate purposes will be to attempt to foster the idea of higher education among the graduates of Catholic preparatory schools and high schools for boys. A recent survey made by the Department of Education of the National Catholic Welfare Conference of the Catholic Schools of one of the most populous states in the Union revealed the following facts:

In every 100 Catholic school children, 7 reached the eighth grade.

In every 1,000 Catholic school children, 8 reached the fourth year of high school.

In every 10,000 Catholic school children, 12 graduated from college.

It cannot be assumed that the alumni of our colleges and universities can be indifferent to so startling and deplorable a condition. Among the 9,998 of every 10,000 Catholic school children who failed to get a college education there were many able minds, many boys of unusual capacity, who could have profited to the full extent of the value of the cultural training of a college. They failed to do so. Their opportunity is gone forever and with its loss the Church and the Nation have suffered an appalling wastage of intellectual resource.

Recently, Rev. James Burns, C.S.C., of Notre Dame

University, in speaking of the problem of our American colleges and universities, said:

Our solution of this problem of student scholarship would be rendered easier if we could attract the brighter Catholic boys from the high schools in increased numbers. Many such boys are drawn to non-Catholic institutions by the offer of scholarships or equivalent advantages. Many others are unable to go to college at all. There is an ever-growing number of Catholic parents who have the ambition to give their children a college education, but who cannot afford the entire cost. Talented minds are very numerous among boys of this class. Their presence in the college would strengthen immeasurably the spirit of study and scholarship. How shall we deal with this situation?

However it is dealt with, it is obviously too broad a problem for any single college to cope with. It may be hoped that in course of time, as the National Catholic Alumni Federation grows in members and prestige, it may furnish an instrumentality to help solve the problem stated by Father Burns.

Receptions are planned under the auspices of the Federation to be held at various centers, to which graduates of Catholic high schools and preparatory schools in the vicinity will be invited to meet representative alumni and hear appeals for higher Catholic education. The various departments of the Federation will endeavor to arouse and maintain an active and practical interest of all the members in the progress and problems of higher Catholic education in the country. Such interest of trained men, once fully aroused, must result in practical and successful efforts to prevent some of the loss of our intellectual resources that the failure of so many students to receive a higher training necessarily entails.

In addition to the projects above mentioned, the Federation from time to time will lend its active interest and the interest of its members to movements of a public nature affecting the welfare of education in the various states and in the Nation; at the larger centers throughout the country, it will endeavor to hold a public meeting each year to which the general public will be invited, and at which lectures, debates, addresses, or conferences will be held that

will tend to further the spiritual and intellectual ideals of our colleges.

Finally, the Federation, through its representatives, will maintain an alert interest in state and national legislation affecting the interests of education.

Obviously, a Federation embracing many alumni associations and representatives from every part of the country will receive more attention and be more effective for good, than any single isolated alumni association. In this and in other ways which will reveal themselves, the Federation will give its members practical objectives to work for in common, the lack of which explains much of the apathy in all alumni associations. By lifting a common standard of ideals and in course of time it is hoped of achievement to which all may rally, the Federation will strengthen its individual alumni units as its influence grows, and may well contribute to the progress and welfare of higher Catholic education in the United States.

PERPETUATION OF COLLEGE IDEALS: THE CONTINUITY OF CATHOLIC CULTURE

The alumni of our Catholic colleges for men have so many things in common, that the wonder is they have not long ago formed some sort of intercollegiate organization to further these aims. Our colleges are the direct heirs of the tradition of our whole western civilization that reposes on the two-fold foundation of classical antiquity and the world-wide culture of the Faith, with its rich product of civilizing and humanizing influences.

In one sense, indeed, all our American colleges inherit that tradition and derive from the same source. President Nicholas Murray Butler of Columbia University, in April, 1925, transmitted, on behalf of Columbia University in New York, a letter of greeting to the University of Pavia, Italy, on the occasion of the eleventh hundredth anniversary of that ancient seat of learning. Pavia, dating from 825 A. D., and Salerno and Bologna, are among the oldest universities in Europe whose founding, as the *Columbia Alumni News* recently said, "entitled Italy to a preëminence in the establishing of the university system in the Western World." Dr. Butler's letter, written in Latin, among other things, said:

We hasten, therefore, to convey to you our sincere thanks, and

to congratulate you that, as the centuries have passed, your noble seat of learning has never lacked scholars of keen insight and lively devotion to further man's progress from the arts that minister to his necessities to those that satisfy his finer aspirations. . . . To the service of this illumining reason our ancestors, like your own, were ever wholly devoted. For it is, in a very good sense, a light, proceeding from God himself, of sovereign power to scatter the darkness of human life. And so it comes to pass that in the unchanging spirit of those who have gone before, we of this modern age still search for the Truth, in the hope that, as it is written on your own ancient seal, in His light we may see light.

Dr. Butler's letter and his recognition of the centuries of scholarship, garnered in the ancient University of Pavia, is but one recognition of the broader truth that the whole university system of western civilization derives directly from the great Catholic foundations of the Middle Ages and, indeed, in the case of Pavia, of the period even preceding the Middle Ages. The curricula and the traditions of the great Catholic universities of Europe's Ages of Faith, of Pavia, Bologna, Paris, Cambridge, Oxford, and the rest—are the seminal sources of all our American colleges and universities. But in an especial sense, our own Catholic institutions of learning are the direct heirs, and, in its fullest sense, the sole conservators of that high tradition of culture, scholarship, and faith. They have, too, the wonderfully unifying influence of the Faith itself.

The very concept of the word "college" from its derivation connotes a gathering, a collecting together, a unifying for intellectual, spiritual, and cultural ends. Unfortunately, in the past the commencement day might be termed a "dispersion"; for then the several units scatter, often never to gather again for any common end or purpose.

It is time that we laid the foundation for an intercollegiate union of alumni to help preserve and conserve our resources in education. With so many things in common, there is surely the basis of a Federation to enable our several alumni units to achieve by united action what the

individual alumni associations cannot severally succeed in achieving.

Through the action either of executive members or through the action of the Board of Directors, or the general body of alumni, representatives of the alumni of the following colleges and universities are now interested in or affiliated with the National Federation:

Notre Dame University, Indiana.
Villanova College, Pennsylvania.
Holy Cross College, Massachusetts.
Georgetown University, Maryland.
Fordham University, New York.
Mt. St. Mary's College, Maryland.
Boston College, Massachusetts.
St. Francis Xavier, New York.
St. John's College, Brooklyn, New York.
St. Francis College, Brooklyn, New York.
St. Edward's University, Austin, Texas.
Gonzaga University, Spokane, Washington.
St. Joseph's College, Philadelphia.
Seton Hall College, New Jersey.
Regis College, Denver, Colorado.
Catholic University of America, Washington, D. C.
Manhattan College, New York.
St. Ignatius College, California.
St. Louis University, Missouri.

Those who have been active in founding the National Alumni Catholic Federation owe much to the inspiration, the ideals, the organization, and the achievement of the International Federation of Catholic Alumnae, which had blazed a trail of progress years before we men began even to attempt a similar achievement.

Orthodoxy

G. K. CHESTERTON

THIS is the thrilling romance of Orthodoxy (the true Faith). People have fallen into a foolish habit of speaking of orthodoxy as something heavy, humdrum, and safe. There never was anything so perilous or so exciting as orthodoxy. It was sanity: and to be sane is more dramatic than to be mad. It was the equilibrium of a man behind madly rushing horses, seeming to stoop this way and to sway that, yet in every attitude having the grace of statuary and the accuracy of arithmetic. The Church in its early days went fierce and fast with any warhorse; yet it is utterly unhistoric to say that she merely went mad along one idea, like a vulgar fanaticism. She swerved to left and right, so exactly as to avoid enormous obstacles. She left on one hand the huge bulk of Arianism, buttressed by all the worldly powers to make Christianity too worldly. The next instant she was swerving to avoid an orientalism, which would have made it too unworldly. The orthodox Church never took the tame course or accepted the conventions: the orthodox Church was never respectable. It would have been easier to have accepted the earthly power of the Arians. It would have been easy, in the Calvinistic seventeenth century, to fall into the bottomless pit of predestination. It is easy to be a madman: it is easy to be a heretic. It is always easy to let the age have its head; the difficult thing is to keep one's own. It is always easy to be a modernist; as it is easy to be a snob. To have fallen into any of those open traps of error and exaggeration which fashion after fashion and sect after sect set along the historic path of Christianity—that would indeed have been simple. It is always simple to fall; there are an infinity of angles at which one falls, only one at which one stands. To have fallen into any one of the fads from Gnosticism to Christian Science would indeed have been obvious and tame. But to have avoided them all has been one whirling adventure; and in my vision the heavenly chariot (the Church) flies thundering through the ages, the dull heresies sprawling and prostrate, the wild truth reeling but erect.

The Supreme Teacher

VERY REV. PRIOR HOGAN, O.P.

Reprinted from the Melbourne "Tribune"

THE life of Jesus Christ for thirty years is a hidden and an unknown life. The Word of God made Man was silent; and with the exception of a question which He asked of His Virgin Mother and His foster-father in His twelfth year, that silence was unbroken.

From the time of His birth in Bethlehem, until the time when He appeared as the teacher of Men, the life of the Christ is summed up by the Evangelist in one sentence—"He increased in wisdom, in age, and in grace before God and Man."

He grew according to the laws of that human nature which He had assumed. He had a human mind which could, and did, acquire knowledge, as the years passed. Externally there was nothing to distinguish Him in the eyes of the people from other children and youths. They regarded Him as the Son of Mary and Joseph, and called Him the Carpenter's Son.

Only Mary His Mother knew "what manner of Child was this," but the time had not come for her to reveal what she knew: and so "she kept all these things," all this knowledge, locked within her Immaculate Heart, to meditate upon the works of God in secret.

But the time came when the Silent Word was to speak and deliver His message to men. As His advent had been foretold, so, too, had His public ministry been prophesied, and the Precursor of the Messiah had been announced who was to prepare the way of the Lord.

"When the shadow had crept to the appointed line on the dial-plate of destiny"—the Messiah appeared before John the Baptist in the desert by the waters of the Jordan. The heavens were opened, and the Voice of the Eternal was heard—bearing witness to the Personality and Office of the Christ—"This is my beloved Son in whom I am well pleased."

In these words of His Father, the Christ received His confirmation as the Teacher of Mankind. But He will not teach without personal experience of the trials and temptations which men have to meet, and He is driven forth by the Spirit into the wilderness.

Forty days and nights He lives in close converse with His Eternal Father, and then He faces the Tempter of Men, the subtle Tempter who had seduced Eve, and through Eve had won Adam from his allegiance. The threefold struggle against the threefold sin which had coiled itself in serpent-folds around the human soul, was met and overcome. Henceforth the Tempter knew that it was to be a fight unto Death. Then, with the signs of fast and combat upon Him, the Christ went forth to His work, and was hailed by the Baptist as:

"The Lamb of God Who taketh away the sins of the world."

He chose His disciples—not amongst the Pharisees, Sadducees, Scribes, or wise ones of Israel—but from the humble fishermen of Galilee. Poor they were as He was poor ignorant of many things, unlearned, and illiterate; with no very clear conception of what they were to do, but so drawn by the magnetism of the Master that "they left all things and followed Him."

HIS PUBLIC MISSION

Was ever a mission to the world begun under less favorable auspices? Would not—nay, did not—the teachers of Greece and Rome, and of Israel, too, laugh to scorn the lowly Christ with His fisher disciples who had set themselves to regenerate the world. Ah! God does not follow in the beaten track which human footsteps have made. His ways are not the ways of men; and for all who care to see, this choice of these ignorant men as His disciples, who were to carry on His teaching and make it prevail over the corruption, and error of the world, is one of the greatest proofs that Jesus Christ was God.

Our Divine Lord began His public life by an assertion that the Temple of God was His House, and that no one, either Jewish priest or layman had any

right whatsoever to defile the Temple of God. He drove the money-changers forth, and bade those who bought and sold the victims of sacrifice, to take them away from the Temple precincts—and, so great was His authority, that, all unknown as He was, He was obeyed.

"What sign dost thou show us?" clamored the Jews, "seeing Thou dost these things?" And the answer is another assertion of His Divinity. "Destroy this Temple," He said, meaning the temple of His Body—"destroy it—and in three days I will raise it up!"

Who was He? Whence came He? Was He, could He be, the Long Desired? These questions were asked with many a tremor of heart and conscience—and one man, a ruler of the Jews, a master in Israel, could not remain in suspense any longer, but went to the Christ by night to question Him, and in the silence of the night Nicodemus learned that:

"God so loved the world, as to give His only begotten Son; that whosoever believeth in Him, may not perish, but may have life everlasting."

Soon the fame of the Master's teaching was spread abroad through Palestine. The Pharisees and the Scribes, the traditional teachers of Israel, were filled with envy when they heard the praises of Jesus Christ in every mouth, on every tongue, for the people looked up to Him and already believed in Him. "No man spoke as this man," they said one to another when they heard the message He delivered. And what was the burden of His teaching? Just what prophecy had foretold it would be.

SCRIPTURE IS FULFILLED

Seven hundred years before, Isaiah had prophesied of the future Messias, that:

"The Lord hath anointed Him,
He hath sent Him to preach to the meek,
To heal the contrite of heart,
And to preach a release to the captives,
And deliverance to them that are shut up."

Now, picture to yourselves the scene in the synagogue at Nazareth. It was the Sabbath. The Syna-

gogue was filled with the people of the village who had come to worship the God of their fathers; and Jesus Christ enters the hall. The people had known Him as a Boy; they had seen Him go with His Mother to the well in the cool of the evening, when she went to draw water: and they had seen Him working in the shop with Joseph, whom they regarded as His father.

Thé Torah, the roll of Scriptures, was handed to Him, and He reads those very words of Isaias. When He had read the prophecy and had returned the roll or Scriptures to the minister, He sat down. The eyes of the people were fixed upon Him. They felt that a crucial moment was at hand, though they were unable to account for the feeling: and then, the Christ speaks—"This day is fulfilled this Scripture in your ears!"

The words came upon the people gathered there like a thunderbolt. This man whom they knew: this Carpenter's Son, daring to say that in Him the prophecy was fulfilled! It was a revelation and a revolution in Israel. A revelation that the old order which had held its ground with such tragic force was about to pass away forever.

How the poor who heard Him must have rejoiced when the first words He spoke were words of welcome to them whom the world despised. How the hearts that were sorrowful; the hearts that were dumb in an agony of suffering; the hearts that were rent and torn by sin; the hearts that were bruised and captive must have throbbed in a very ecstasy of hope when they heard that He had come to heal them, and to strike off those fast-riveted shackles of wickedness, which had bound them so firmly to the evil they detested and of which they were ashamed! The Gospel of Freedom was preached at last! All ye who are outcast, and down-trodden, and thrust aside, lift up your eyes and be comforted. All ye who are sorrow-stricken, be ye made glad. Ye who mourn and will not be consoled list to those words of grace that fall from the lips of Love Incarnate—

"This day, this Scripture is fulfilled."

The people hung upon His words—a new life, new hopes, new aspirations and yearnings were born in their souls; and He who spoke—spoke Absolute Truth, for He was The Truth in human form, God and Man! "He knew what was in man." He knew the soul-sickness of humanity and had a remedy at hand—and that remedy was not the burdensome observances of Pharisaism, nor the idle speculations of Greek or Roman philosophy, nor the occultism of Egyptian rite and ritual, but simple truths which taught men their real destiny and their real purpose in life; which taught them that neither riches, nor power, nor pleasure, nor gratified ambition, nor anything this world can give can compare with the treasures of heaven which God His Father will give to those who work for and serve Him.

EIGHT GREAT PRINCIPLES

This was the teaching of Jesus Christ. It was the very antithesis of the teaching which obtained in the world. Antagonistic at once to the doctrines of stoic and epicurean, the two schools of ethics which have sought to rule mankind.

The teaching of Jesus Christ makes no demand upon superhuman efforts on the one hand: and it makes no compromise with the desires of the flesh on the other. His doctrine is formulated in eight principles of conduct, which have been and shall be for all time the embodiment of His teaching and the working principles of life for each individual.

We know them under the name of the Eight Beatitudes.

Blessed are the poor in spirit.

Blessed are the meek.

Blessed are they that mourn.

Blessed are they that hunger and thirst after justice.

Blessed are the merciful.

Blessed are the clean of heart.

Blessed are the peacemakers.

Blessed are they that suffer persecution for justice sake.

This doctrine was nothing short of revolutionary,

because it was a denial and setting aside of the principles of conduct which had governed the lives of men until He came. Riches, not poverty of spirit; pleasure, not penitence; sensuality, not cleanness of heart; revenge, not mercy had hitherto been the idols of the market place, the treasures to purchase which, men were ready to barter their soul.

Now examine the teaching of Christ as it is formulated in these Beatitudes; we see that it makes for the possession of one virtue that is to regenerate society; the virtue of Charity. So strongly did Our Lord emphasize this virtue, that He made it the characteristic virtue of all who would believe in and follow Him. This virtue was twofold, or rather there were two aspects of the same virtue; Love of God and Love of our neighbor; each was the complement of the other.

Examine Our Lord's teaching regarding this virtue of Charity. Remember that it is a precept, and through this virtue a blow is struck at the root-vices which had corrupted, and will ever seek to corrupt, mankind: Injustice and Impurity.

Our Lord's teaching necessarily means the elimination of injustice, of man to man, of nation to nation; it means the elimination of all oppression of the weak by the strong, the lording of might over right, and the exploitation of men by other men. It means necessarily, the elimination of selfishness which seeks satisfaction in libertinism, selfishness that is so thoroughly animal that even the sanctity of the marriage vow is no longer sacred in the eyes of those who are blinded by passion and desire.

The teaching of the Christ makes for justice, purity, peace in human life, national as well as international; and the proof is to be had in the fact that this teaching changed the heart of the world.

DIVINE DARING

Have you ever thought of the struggle for existence and possession which such teaching implied? Could any man—who was only a man—in the same circum-

stances, with the same corruption to face, have dared to set himself against the existing state of things, or have dared to combat that corruption, individual, social, domestic corruption of the grossest kind, with any chance of success?

Take the greatest philosophers of the world. Could they, with all their learning, and influence, and patronage, have attempted to do what this Nazarene had attempted and succeeded in doing? Could Aristotle, with his ethics, or Plato with his theory of an ideal Republic, have attempted to do what the Christ had done? And, be it remembered, that the Christ had none of those earthly helps which make for success in any undertaking.

He was unknown. He came from an unknown part of Palestine—so barren of greatness that even one of His disciples asked with a touch of sarcasm—"Can any good come out of Nazareth?"

He was poor: consequently He lacked patronage and influence such as wealth brings. He earned His bread; He worked at a trade, and those who heard Him speak asked in astonishment—"Is not this the Carpenter, the Son of Mary?" And yet, the Christ gave a law, a code of ethics, a standard of morality to mankind the greatest, purest and most sublime ever given. He gave this with an absoluteness of authority which is as incomprehensible to some in our day, as it was to some in His own day. He set aside the old Jewish teaching of two thousand years and insisted upon His own teaching, and this in a calm, authoritative manner, which is a proof of His Divinity for every unprejudiced mind.

"It was said to them of old—but I say"—

"It was said to them of old—thou shalt not kill. But I say—thou shalt not be angry."

Ah! It was no wonder that those who heard the Christ speak, said that "no man ever spoke as this man."

Furthermore, to drive His teaching home, to make it understood by the simplest and most illiterate people, He taught these eternal truths in parables.

THE PARABLES

A parable is an illustration drawn from nature or from human life, by which some spiritual truth, or moral teaching, is brought within the range of ordinary intelligence. Some of the parables which Our Divine Lord used as symbolical—pictures, as it were, taken from nature and made to emphasize spiritual teaching. Others are typical—incidents taken from ordinary, everyday life and used with the same purpose in view.

There can be no question as regards the appositeness of these parables. We ourselves know full well the force of illustration, and how some truth, dry in itself, perhaps, and abstruse, and difficult to understand, is made interesting and intelligible to us when conveyed in the form of a story.

So was it in the days of Our Lord. He made use of the commonest objects; things with which His hearers came into daily, hourly, contact, as a means of opening their minds to the truths of eternity, and of unfolding to them the "things of the spirit of God."

And, did he not succeed? Has He not succeeded every day of life since then until now? Do we not learn how great is God's love for us in the parable of the Good Shepherd? How marvellous His mercy in the parable of the prodigal? His hatred of pride in the parable of the Pharisee and the Publican? And what a lesson in charity is taught to men by the parable of the Good Samaritan?

The Marriage Feast brings the joys of heaven before us, when those who now serve God shall sit at the Eternal Banquet with the Bridegroom of their soul.

The Parable of Dives and Lazarus brings us face to face with the everlasting punishment which shall be the lot of those who live without God in their lives, or who forget or ignore the claims of their fellowmen, and seek to oppress them.

What a lesson for those of His day, as well as for those in our day, is the parable in which Our Lord taught the world of men that God is Providence, because He is Our Father Who is in Heaven, Who has

numbered the very hairs of our head, and Who watches over us, cares for us, loves us, with a stronger love than that with which a mother loves the child of her womb.

THE WAY, THE TRUTH, THE LIFE

Such was the teaching of the Master—simple, yet comprehensive; gentle, yet firm; mild, yet full of authority; spiritual, while it was clothed in language borrowed from the life lived by those who heard Him speak—bringing home the everlasting truths to men in a manner that a little child could understand. And He Who taught, drove His teaching home by telling men to “learn of Him”—Why? The answer is one which no human being dare give—a reply which could only be given by One Who was Divine—“Learn of Me,” because “I am the Way, the Truth, and the Life!”

In other words—“I am the embodiment of the doctrines which I teach. I am Truth—Eternal, Necessary, Changeless, One! I am the only Way by which men may come to this Truth that in “following Me they shall not walk in darkness.” I am the True “Light which enlighteneth every man that cometh into the world,” and “I am come that men may have life and have it more abundantly,” because “I am the Life,” and “this is life”; life that is eternal as Truth is eternal, life that is fullest and most perfect—“to know God and Me”—the Christ. Therefore, “Learn of Me.” Give your minds to know Me, and in knowing Me, to love Me—so that in loving Me you shall serve Me—and “if any man will love Me,” then “he will keep my Commandments.”

A merely human teacher, no matter how great he may be, or how perfect his lessons may be, will never satisfy the insatiable yearning of the human mind for knowledge. It is only the possession of the Source of all truth which can still the restless longing of men's minds—the possession of the Infinite alone that can lull to rest the passionate, anxious throbbing of human hearts: and Infinite Truth, and Infinite Love are made manifest to us in Jesus Christ Who is Love and Truth Incarnate. What was foretold of Him has come to pass; the Christ is the Supreme Teacher of men.

HUMAN PROBLEMS SOLVED

Whatever there is of nobility, purity, righteousness, honor in the world of men today is due to this Divine Teacher. His doctrine is the only solution of every human problem, not only those which harass the individual, but those also which affect society. His doctrine in the real cure for every form of social unrest, since it applies to all men without exception, for with Him there is "neither Jew nor Gentile, bond nor free."

All men are children of His Father, members of one great family, meant by Him to strive after the same end, fellowship with Him in the Communion of Saints; everlasting blessedness in the vision of God.

Would that men really sought Him as He desires they should; that they asked His help in their difficulties when He is so ready to give it. Then there were no more unrest of fruitless effort, no more heartache, and no more slavery to any ignoble or unworthy purpose.

He alone can heal the human heart Whose mission it is "to heal the broken hearted." He alone can strike off the binding fetters Who came "to set at liberty them that are bruised" by the shackles of sin.

He alone can teach us to lift up our eyes from earth and finite things to heaven, and show us Our Father guiding and guarding us in all our ways, Who came on earth "to give sight to the eyes that are blind."

He, the Christ, and He alone, can set us free from the slavery that means destruction and death, Who is the Truth, for "the Truth shall make us free" with the freedom of the sons of God.

Hear Him. Let His teaching be the standard of your daily life, the principles by which you regulate your conduct. Learn of Him, and He will teach you to love Him. Love Him, and you will assuredly try to serve Him.

Then when the period of service is ended you will be given the vision behind the veil of created things, and you will behold the Supreme Teacher of the world, Jesus Christ, face to face.